

Man of Sin Discovered

OR

George Whitehead
UNMASK'T.

And his Sheep's Clothing pull'd off, that his Wolfish Nature and Spirit may be seen.

By several Instances of G. W.'s Lyes, False Accusations, and base Perversions in his Book, Entitled, *Judgment Fixed*, &c. wherein, altho he Subscribes himself a constant Servant of Christ, yet by his Fruits he's discover'd to obey Antichrist.

His Servants you are whom you obey.

Christian Reader,

For Preface, I desire thee, without Partiality, and in Patience to read and consider these Scriptures following, which are not here produc't as a Warrant for my Proceedings in this Discovery, but as a Caution to some, that they be not hasty in Judging it.

In those days I saw Jews that Married Wives of Asbdod, &c. And their Children spake half in the Speech of Asbdod --- then I reprov'd and cursed them, and smote certain of them, and pulled off their Hair. --- And one of the Sons of Fojada, the Son of Eliaship, the High Priest, was the Son in Law of Samballat the Horonite, but I chased him from me. Neh. chap. 13. vers. 23, 24, 25, 28.

He that troubleth you, shall bear his own Burden, whoever he be, Gal. 7. 11.

GEORGE WHITEHEAD, the Spirit which guides thee in this wicked work is already manifest not to be the Long-Suffering Spirit of Christ, but the Spirit of Antichrist, as in all Six Babels, &c. *Innoc. Vindic.* may be seen; which the Reader is referred to, not for warr

better Proof, than he says, but to prevent *Repetition*, and he doth the same, he repeats the same *accusation*. Therefore in thus doing, that he condemns himself, and is justly punished. I shall not trace him in all his Serpentine perverse Windings, but instance some of his wicked Doings.

Besides many other ill Names, as *Devil*, and *Devil Incarnate*, &c. he oftentimes *W. R. F. B.* and *T. C. Informers*, and flourishes it out with all the aggravations he can, as *Apostate persecuting, malicious, outrageous* &c. considering the time he takes to render us such *abhorrid Informers*, when I see any Person in the Nation so obnoxious as *Informers*, it may be thought he intended us no good; but he hath in this discovered himself to be of the Generation of Persecutors by their own Principle; for they say of one, *He's guilty of persecuting with the Tongue, which is one in nature*, &c. This is thy own Judgment Fixt on thy self; and *G. W.* has hereby made so great a Rent in the Sheep's Cloathing, he, &c. appears in, that their *Wolvish Spirit and Nature* is seen; and thou *G. W.* hast hereby spared me some Labour in Unmasking you; for this is proof of your *Apostacy*; therefore for shame call no more for Proofs thereof, nor think to excuse your selves by accusing others, for that will not clear you, but prove you, *Accusers of the Brethren*. Several other Instances I could give of your Doings, which by your own Rule prove you *Persecutors*; as, your rendring those Friends who cannot conform to your *Farms* (who be many in several Counties) *Perverse and Unpeaceable in their Conversations*: now *G. W.* *Persecution is Sin, and he that commits Sin, is of the Devil*. Therefore thou art not a *Constant Servant of Christ* (as thou falsely subscribes thy self) but a *persecuting One, of Antichrist*; and therefore not to be heard, but to be turned from and chased away.

G. W. in the Contents of his third Section, says of *W. R.* *He is prov'd guilty of reproaching the Quakers in general*. I have examined that third Section, and find no such Proofs; but thou cites from *Ch. Qu. Preface, pag. 6. W. R.* saying, *These kind of Declarations frequently publisht among the aforesaid People*. Now of those words of *W. R.*'s, the *aforesaid people*: (says *G. W.*) *What mean they but the Quakers in general?* But its evident that by those words *W. R.* meant not the *Quakers in general*, but some that he had afore-named in *pag. 5.* Such as thy self *Geo. Apostate Innovators*; and thy querying, *what means, &c.* is but *basely begging the Question*, and that's no Proof: therefore the notorious Untruth thou wouldst turn on *W. R.* is thy own; but in case he had meant, that such unprofitable Doctrines were preach't amongst the *Quakers in general* in their publick Meetings, what *Reproach* is it to them? if such as thee preach among them that which edifies not, how can the *Hearers* help it? Its no Reflexion on them, to discover your *wickedness*; and thy not proving in that Section what thou affirmest in the Contents, proves thee a *False Accuser*. But if to detect the Errours of some among any People, be a *Reproach* to the people in general, then are you the most guilty of *Reproaching the Christian Religion in general*, of any I know.

In the Contents of the sixth Section, *G. W.* says of *W. R.* *His writing to clear himself*

himself from giving Judgment on Report, proved untrue by divers Instances; in that sixth Sect. I find no such Proof, but G. W.'s confident say so, and several times basely begging the question; which is no proof: Be ashamed of such wicked works, as to put such Untruths in thy Front, and being so bold as to say, proved by divers Instances, when as I find none, but several queries, with thy own bare Affirmative and Negative; which are several Instances of thy being of a Reprobate Mind, rather than a Constant Servant of Christ.

Upon W. R.'s Query to G. Fox about his having been (as some thought) looked on as that Prophet; God said, by Moses, he would raise up, &c. To this says G. W. he doth deny it, in reference to himself as a particular Man—only the Truth of the Immortal Seed, Christ in him, as in every true Believer. What Jesuits reserve, G. W. hath in the words; [particular Man] is hard to know, but by what is printed, and what I have in Manuscript by me, G. F. hath rendered himself more than a Christian Man, for he blasphemously styles himself, to O. C. *THE Son of God*, not a Son, that's too common for him, other Christians be such, therefore he saith, *THE Son of God*: *THE*; by way of Eminency. George, thou couldst plainly shew thy Dislike for one saying, the Scripture was the Rule, says thou, *He Idolatrously sets the Scriptures in the place of Christ*; but for that wicked Barbadoes Judgment, and G. F.'s *Idolatrous setting himself in the place of Christ*, I do not find that thou hast plainly shew'd thy dislike, but rather plainly shew'd thy self to justify the Wicked; but I believe, that unless ye repent, altho both you two Georges joyn hand in hand, yet you shall not go unpunish'd. I have an account of some Passages that past betwixt O. C. and G. F. (in Manuscript sign'd J. Stub's) where G. F. says, *From him whom the World calls G. Fox; who is THE Son of God*. Now it's the particular Man, the World calls G. Fox, and not the Immortal Seed: therefore thy Jesuits Cloak cannot cover his blasphemous Deifying himself: and 'tis evident, he did think himself, and was thought of by others, above what he ought to be; for the Immortal Seed Christ, is in every true Believer as well as in him; and although others of you do account your selves as Rulers and Overseers, and have said that God has crown'd you, &c. yet I do not find any such Titles and Expressions to, and of any of you, as he hath given him, as in 1st. Babels, pag. 7. the blasphemous Expressions in a Letter to him. All these considered, plainly shews its little worth, what G. F. or G. W. affirms or denies.

In pag. 39. G. W. represents W. R. saying, *The Penman, and his Brethren accounts themselves Christ's Representatives*: and then G. W. says, *That's an Untruth*. So it is of G. W.'s, but not of W. R.'s, for he says not so, but W. R. says *I have cause to suppose, that the Penman, &c. count themselves Christ's Representatives*. This is no positive affirmation, but an abuse in G. W. to turn W. R.'s Supposition into an Affirmation; therefore the Untruth is G. W.'s besides the false Accusation.

Says G. W. in pag. 51. to W. R. *Thou hast told a gross Untruth, for the Penman never said, I desire my Name should be hid, &c.* Now by his saying, *he never so said*; that implies, he charg'd W. R. as saying, he had so said, which is

false; for *W. R.*'s words be, *It appears to me the Penman was ashamed his Name should be published, &c.* Now herein *G. W.* is chargeable with two gross Untruths. 1st. In charging *W. R.* with one, when there is none there proved. 2dly. In charging him falsely, as saying that which he did not say: but yet that may appear which is not so said; for thou hast not said thou art a *Liar and Persecutor, &c.* *G. W.* yet thou appear'st such; therefore the gross Untruth is thine, *George*, and not *W. R.*'s.

In pag. 91. *G. W.* charges *W. R.* That he renders *G. F. &c.* as shewing no Dislike to the Barbadoes Paper; and then says, *G. W.* Oh shameless Perverter! So thou art, *G. W.* else thou durst not say so; when as *W. R.* doth say, and thou confessest the same, that *G. F.* doth dislike some part thereof: and thou (to make *W. R.* seem to contradict himself) dost cite three Sentences of his, wherein he grants some Dislike is shown: and herein *G. W.* doth pervert *W. R.*'s words; which be after he had cited some Passages of *G. F.*'s daubing with the Subscribers; then of those words, says *W. R.* THIS shews no Dislike, &c. Its of those Hypocritical Expressions that he so says, which he had before mentioned, and not of *G. F.*'s whole Letter, although *G. W.* to colour his Perverfion, doth change *W. R.*'s first word THIS for AS, because the word THIS was not for his Purpose. But *G. W.*'s Forgery and Perverfion shows that their Church Authority is not defended by Truth and Honesty; but Forgery and Lyes, &c. be the chief Towers of their Babel. O that you of the Second-days Meeting, who pretend you are Overseers of Christ's Church, should be so blind or partial as to suffer such things to be Printed and Fathered on the Spirit of Christ. But however that Point is gained of you, that a high grown Church of *G. F.*'s have erred, and therefore your Pretensions to the Orderings and Power of God's Spirit for your Impositions, will little avail without some better Evidence than your own Say-so; and Experience teacheth us 'tis true, that a particular may not be in Unity with your Universal Spirit, and yet not be erred from their own Measures, as *G. F.* falsely says. And *G. W.* thy covering of your Hypocrisy, and daubing with the Subscribers, under the pretence of Charity, manifests for what and to whom your Charity is, even to such as can give up all, &c. a pair of charitable Georges indeed; as can pass by such small Faults, as giving up all Spirituals and Temporals to your Spirit: but if another (or rather the Printer) mis-spel a word, that you can publish in Print for four Errours, as in *J. F.*'s Book entituled, *A Few Words, &c.* p. 20.

Some Observations on *G. W.*'s Letter to *F. B.* in Judgment Fixed.

NOTwithstanding *G. W.*'s Pretensions of Concern of Conscience in the beginning of his Letter, yet Money seems to be his great Concern, as is evident by his being in so great a rage, as appears by his vomiting out such envious and defaming terms to *F. B.* Viz. Defrauder, Over-reacher, unreasonable Imposer, Arbitrary, conceited Fool, &c. And I find 14 pages mostly spent about

15 l. pay'd to *F. B.* for so much he was Fined for *S. Cater's* Preaching, & not telling his Name; which Money *F. B.* proffered to return to *S. C.* again, upon his Subscribing to a Paper, as in *Painted Parlot*, pag. 36. may be seen at large. The Substance was, that *S. C.* should give it as his Judgment (not Gods Command) that all Friends of the Ministry ought to tell their Names to Informers, when they come to Convi^{ct} the Meetings where they be, or Re-imburse those that suffer for their not so doing, or be reputed blame worthy. This *G. W.* renders an unconscionable Cannon, illegal Imposition, (and terms *F. B.* Fool) but I do not find he hath prov'd it so, but himself a false Accuser, although he saith, p. 212. *It exceeds the Conventicle-Act.* But *G. W.* says false, or else that Act is very favourable; for were the Extremity of that Act of no worse Consequence, than to be by *S. C.* reputed blameworthy; and noted as such, surely there would not be so many distressed and imprisoned: but for Proof that *F. B.*'s Proposition is severer than the Conventicle Act, *G. W.* says, that Act no where compels Friends to tell their Names to Informers: Nor doth *F. B.*'s Proposition; for they may reimburse who suffer for them, or be reputed blame worthy, and noted as such (BUT) by *S. C.*'s Judgment. Is not *S. C.* some more than ordinary Prelate in *G. F.*'s new Church Government? he being such a Leading Man formerly, when he was for another Interest (and lead ——— Horse) which it may be he then thought, would have prevailed, and been as *G. F.* now is, the Ruling Party, but that failing, he soon found another, likely to answer his Ends, and so, it may be, if *G. F.*'s Party should not hold to be the ruling Interest, he may turn about to another, as *Ben. Furly* hath, and say, he knew not what Spirit did then influence him: for such empty Clouds are easily driven with any Winds; but although *G. W.* calls *F. B.*'s Proposition, Cannon, Edit, &c. yet I know not how he can prove it such, if signed by *S. C.* unless it be so, that any one of *G. F.*'s Preacher's Judgment be a Law or Edit, or else *S. C.* is some extraordinary Prelate of *G. F.*'s.

Notwithstanding *G. W.*'s Outcry against the Proposition, I shall offer something for the Reasonableness thereof. 1st. It seems Christian-like, for the Minister to be willing to bear his own Burthen, for fear he make his Preaching chargeable to others, for surely if the true Apostle would work with his hands, to administer to his Necessities, rather than be chargeable to others, then surely he will, (if able, for its not to be thought he meant others) reimburse them that suffer for him; although the false Apostles *G. W.* & *S. C.* will not.

2. If its our Duty to bear one anothers Burthens, then much more our own.

3. But turn *G. W.*'s own Argument, pag. 215. That which will not pay 10 l. for his Brother (says he) will not lay down his Life for the Brethren. But he's more unlikely to lay down his Life for his Brother, who would not lay down his Money to his Brother that suffered for him.

4. It manifests Distrust in the Preacher, that he preaches not for Christ's Sake, because its promis'd, That whatever any one suffers for Christ's Sake, it shall be restored: and your being so unwilling to bear your own Burdens, show that you have little (if any) of the Apostle's Faith, though you (but falsely) assume so much of their *P. O. W. E. R.*

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5. By concealing your Names, and so securing your Money, you are not good but ill Examples to the Flock, contrary to the true Ministers.

6. By that golden Rule, *Do as you would be done by*; Its equal, that if the Preacher will not suffer for another, then he should not let another suffer for him; that *G.W.* and *S.C.* would not suffer for *F.B.* is evident by their Judgment and Practice; therefore *S.C.* should not let *F.B.* suffer for him.

7. Your not telling your Names, nor reimbursing those that suffer for you, favours too much of *Self-saving*, which is repugnant to Christ's Command and Example of *Self-denial*.

8. The Ministers not reimbursing those who suffer for them, is so much below the *Christian Nobility* of those (whom that proud Pharisee *G.W.* terms) a dark sort of Christians, as is evident by the Example of *J. Jolly*, mentioned in the *Painted Harlot*, &c. pag. 16. That 'tis a shame for you *S.C.* and *G.W.* to come short of them, seeing you pretend to so much more Light than they.

Therefore for these, and more Reasons that may be given, it seems not unreasonable nor unconscionable, (as *G.W.* falsely implies) but it is good reason and Conscience that the Preacher should reimburse who suffer for him (if able) or be reputed *Blameworthy*, notwithstanding *G.W.* continues his Rage; (what a Passion! a little Money puts this miserable Wretch *G.W.* in;) against *F.B.* whom he falsely charges in p. 212, Says *G.W.* to *F.B.* *Thou wouldst enforce on Friends of the Ministry, who sometimes may be silent in Meetings, to tell their Names* — But that this is an Untruth, is evident by the words of *F.B.*'s Proposition; for they may choose whether they will tell their Names or no, if they will reimburse those that suffer for them; and if none be Fin'd for them, then they have nothing to pay. Therefore *G.W.*'s Affirmation that *F.B.* would enforce them to tell their Names, is false, and *G.W.* forces an Untruth on the Reader, as well as a false Charge against *F.B.*

In pag. 212. *G.W.* says, that *F.B.* would enforce Ministers, whilst ministering, (or Declaring) to stop and tell their Names, &c. But they may reimburse those that suffer for them, and then need not stop to tell their Names: but *G.W.* had need stop, and not run on in this his pernicious Current of Untruths and Perversions, thus to wrest things to his own Destruction, if he repent not. But besides all this which hath been said, the very Beginning and Conclusion of *F.B.*'s Proposition clears it from all these Calumnies *G.W.* loads it and *F.B.* with; for its only thus, *Viz. I, S.C. do hereby testify it is my Judgment, &c.* — And in the Conclusion it runs thus, that such as tell not their Names, nor reimburse who suffer for them, shall be (by *S.C.*'s Judgment) reputed *Blame-worthy*. Behold this is the utmost Severity of that Proposition of *F.B.*'s which *G.W.* complains of as such an Unconscionable, Illegal, Unreasonable Cannon; but I think, to the Impartial Reader, *G.W.* himself appears far more Unreasonable, Perverse, and Partial in so terming *F.B.*'s Proposition: for *F.B.* did not desire *S.C.* to stamp it with the Titles of *The Judgment or Testimony in the word of God's Wisdom*; or that, *The Rise, Practice and Establishing thereof was according to the Counsel of God*. I say, had *F.B.* desired

desired S. C. to stamp it with such unfitting Titles as you have your *IDOL G. F's Image, Women's Meetings*; or as you have your wicked *Bull* against J. S. and J. W. Then G. W. might justly object against it: but on the contrary, F. B. only desired S. C. to give it as his *Judgment*. Now with what Face can G. W. render F. B's Proposition as such an *unconscionable Cannon, Edict, &c.* and yet say, that their Laws, by them so *Deify'd*, and impos'd as indispensable New Covenant *Ordinances*: (of these G. W. says) *They are tender and Christian Counsel and Advice*: and G. W. says, that F. B. *abuses them for their tender Counsel and Advice*: whereas 'tis evident, F. B. &c. only oppose their indispensable imposing their new invented *needless Imaginations* upon People against their Consciences. And notwithstanding F. B. hath shewn and complained against that new and illegal *Practice* of theirs, in making that unlimited Law, *not to Suffer, nor Permit Marriages without the consent of two Men's and Women's* (that is, four) *Meetings, &c.* Yet G. W. hath the confidence to affirm, that F. B. *hath not shewn nor given them any instance of those new Practices among them*. Also G. W. terms that unlawful and unlimited *Cannon* of theirs, *not to Suffer nor Permit Marriages without License from G. F's Female Prelates, &c.* as at large may be seen in *De Christiana Libertate* pag. 139. This G. W. terms an *Agreement*; which in common acceptation, implies the consent of all Parties concern'd, which they cannot pretend to have had in the making that formentioned *Cannon*; and unless G. W. can prove that J. A. agreed to that *Cannon*, it is an Imposition on him and all concern'd. This partiality in G. W. &c. prove them to be those who use *false Ballances and Measures*, (I mean not for his Trade) which is an abomination to the Just. I say, let the *Impartial* Reader but weigh these things in the equal and true Ballance, and then judge whether or no G. W. is not very unconscionable and unchristian, to thus grossly pervert, abuse, and falsly charge F. B. and yet have the confidence to subscribe himself a *Constant Servant of Christ*, when as these wicked works manifests him more likely a *Constant Servant of Antichrist*.

SOME OBSERVATIONS ON G. W's ABUSE OF T. CRISP IN
HIS BOOK, *JUDGMENT FIXED. &c.*

In Pag. 277. G. W. charges me with a *Downright Untruth*, because in *Testimo. p. 24.* I say of those aforecited *Testimonies*, *The substance of the whole is included*: but says G. W. *the substance of that Paper of J. W's is not included*: but to clear my self from his *downright Untruth*, I answer, that in pag. 23. in the Title, on top of that *Testimony* of J. W. I do not term it their sense about *Tithes*, but *their sense about Women's Meetings, &c.* and G. W. cannot prove that in that Paper they gave any other or contrary sense about *Women's Meetings* than what I there insert; but that G. W. charges me with, is, for leaving out some words about *Tithes*; but unless he could prove that I had in that Paper given any thing, as their sense, concerning *Tithes*, and

contrary to that he mention'd, its wrong in him to charge me with a downright Untruth: but G.W. says to me, why didst leave out those words, was there nothing of their sense? &c. I say, yea, there was of their sense about Tithes, but not about Women's Meetings, therefore not needful for me to insert there, because 'tis entituled, *Their Sense about Women's Meetings*, and not about Tithes: and G.W. hath not proved me in a downright Untruth, but himself a downright false Accuser. Again, pag. 299. G.W. cites me in 4th. Babels, pag. 2. and 3. saying, *There is no denial or disowning the Principle of giving up all Spiritual and Temporal to G. F's Men's and Womens Meetings*; then says G.W. to me, *this is a gross Untruth*: but he has not prov'd it so, but prov'd himself a gross Perverter: for those words of mine which he cites were in answer to some Charges of S. C's against me, and related to some particular passages out of G. F's Letter, which S. C. had brought against me, and 'twas of those particular Citations of S. C's out of G. F's Letter, which I there said, *Here is no denial or reproof for giving up all, &c.* Also in pag. 3. I say, *In all S. C's Citations, he hath not proved any Denial of the Principle, of Giving up all, &c.* and G.W's applying those words of mine to G. F's Letter in general, when as they only relate it to those particular passages, is a Pervertion; and instead of giving manifest Proofs of their disowning that wicked Principle he gives his own confident Say-so; *that their Consciences bear them witness they do deny it*: which proves his own gross Boldness and Partiality; for they say that others Say-so is no Proof: and if G.W. were not more than ordinary confident, he durst not so affirm, Viz. That they did plainly shew their dislike to that Paper: but 'tis observable, how this Perverter G.W. hath varyed the term, for my words are, *The Principle of Giving up all, &c.* Now these words he changes into the word *Paper*, which makes great difference in the signification: and I never did deny, but always allowed they did dislike some part of that paper, but a Part is not the Whole, therefore their dislike is not properly applicable to the Paper in general; see it more at large in 1st. 4th. and 5th. Babels, &c. And because G.W. doth so confidently affirm they did plainly shew their dislike, let the Reader consider their dealing with J. P. for causing some of their Books to be thrown down publickly on the Exchange, near where he burnt a little piece of waste Paper; because they thought that contempt was thereby shown to their books: now this they dislike, and plainly shew it, for they publish in Print, that he was instigated by the Devil: (this plainly shews dislike) but no such dislike to the Judgment of Giving up all, &c. but on the contrary, highly magnified them; although that Judgment or Principle be of so wicked a tendency; but to cover their devilish Malice, they falsely pretend he would have burnt the Bible; but their former Writings manifest their respect to that good Book was not so great, but their rage was great, because they thought Contempt was shown to their Books. I say, these considered, and their cruel envy in shewing their plain dislike to F. B's Proposition, and their Hypocritical flattering them at Barbadoes, do more plainly shew their Partiality and Respecting of Persons, than their plain denial of

of that Paper, and G. W. observe what St. John saith, *If we say we have Fellowship with him, and walk in Darkness, we lye.* What then is thy confident saying so worth, when you act so contray? And notwithstanding G. W. hath the confidence to say, *Their Conscience beareth them witness, and they have plainly shewed their Dislike:* yet S. C. in pag. 1. calls it, *Our Judgment, or the Judgment we take part with.* For shame, G. W. be not thus plainly confused and false; for herein thou art guilty of false Accusing, Perversion, and a GROSS Untruth, besides the Partiality and Hypocrisy which is herein plainly shewn.

In Pag. 300. G. W. seems much offended with me for saying in 4th. Babels, &c. pag. 8. G. F. & c. sharply reprove others, who cannot against their Consciences give up All, &c. — as the Barbadoes Church hath done, & for not bowing to G. F's Image. Of this says G. W. *What an abominable Lye is this!* and that is his Proof: but to clear me of G. W's Abominable Lye, let but their, dealing with J. P. aforementioned, and their disowning J. 4. also their accusing me with Evil, and acting contrary to my Conscience, and excluding me not only from Them, but from the Faithful; also their wicked Luciferian Bull of 66 against J. S. and J. W. &c. and what Names they give them, *Viz. Despisers of Heavenly Dignities, bring Confusion to the Churches, lay waste the blessed Unity of the Brethren:* and many more black Characters, yet not for Breach of the Command of God, or Law of the Nation, but because they cannot against Conscience conform to G. F's Laws (which I term, *bowing to his Image*) also let but their unconscionable Presumptions, and unlimited Law, mentioned in *De Christianâ Libertate*, pag. 60. *Not to Permit nor Suffer Marriages, without the Consent of two Men's and Women's Meetings, &c.* Although they knew before they made this Law, that there were some that would not own their new Female Government; also, let their severe Sentence against those that discountenance or discourage their New Female Government by Women, see *De Christianâ Libertate*, pag. 44. That if any Man do but hinder or perswade his Wife from spending what Time or Money she or they will, and if they Judge their so doing, a discountenancing them in the Work of the Lord, tho but gathering Money for such as S. Cater, to give him 10 l. at a time; and if after their Admonition any persist in the same, they have by that their Judgment excluded such out of the Unity of the Church of Christ: Nay, in this their Luciferian, Uncharitable Edict for Confirmation of their New Female Government, they say of their Women's Meetings, *That the Rise, Practice, and setting up, and Establishment of them — is in the Ordering and Leading of the Eternal Spirit.* Sad were the Condition of many Quakers, and others, had these Men, G. W. &c. any Power in Christ's Church: but blessed be God, we are satisfied to the contrary, they have plainly shewn by their Pride and Envy, that they have little to do there, where Power they have in G. F's Church, it's little matter, as long as they have not outward Power: — also they say they have Power to determine in *Matters of Men and Tum*, that is, Temporal; and say, *That all that are led by the Spirit (G. W's, and not Christ's) must be of one Mind, cannot be otherwise.* these confi-

dered, I think it is evident to the *Impartial Reader*; that they do more than sharply reprove such as cannot against their Consciences, Give up all, *Spiritual and Temporal*, &c. for many of these concerned in the aforementioned cannot against their Consciences Give up to be of their *Mind in Spirituals and Temporals*; so that if we must be all of one Mind whatever they require, *Spirituals and Temporals must be given up*; See 1st. *Babels*. Therefore I think it plainly proved they sharply reprove and that by this their procedure, they do what in them lye to compel People to give up all. All these considered, and that G.W. gives no Proofs of his Charge against me but his Say-so, I hope that the *Impartial Reader* is satisfied that my saying, *They sharply reprove those which cannot give up all Spirituals and Temporals, &c. against their Consciences, &c.* is not an *Abominable Lye*: but its observable how Jesuitically G.W. insinuates this high Charge, for although he would have the unwary Reader think it so, yet he dare not be so abominable bold as to positively affirm it, but basely begs the Question, saying, *What an abominable Lye is this!*

Again, in p. 300. G.W. seems much offended at my saying in 4th. *Babels*, pag. 7. That they endeavour to compel all to worship their Image. And in pag. 10. I say, that they will drive those that will not follow them, contrary, or before the Spirit lead them, into their Ceremonies. These G.W. says, be scornful, notorious, foul, and false slanders. But I find no notorious Proof thereof, only G.W. says it: but in 1st. 2d. 3d. 4th. and 5th. *Babels* I have sufficiently proved your Compelling, and to them I refer the Reader: also these aforementioned Instances of your excluding from the Church of Christ, &c. all who cannot Conform to you, and your cruel envious Persecuting by all the Power you yet have: these manifest your Compelling Spirit, as in Gal. 2. 14. it's said, *Why compellest thou the Gentiles?* &c. Now he had no power to compel, but by perswading them, That unless they were Circumcised, and kept Moses's Law, they could not be saved, Acts 15. And that, in Scripture sense is Compelling, and You have done as much, and therefore my Charge is not notorious false, but thou G.W. art notorious Confident and wicked to deny that which is so plainly true; and therefore herein the notorious, foul, false Slanderer is thy self.

G.W. in his pag. 301. charges me with Confident Credulity for representing that Paper or Vision in Testimonys, pag. 12. as Ed. Burroughs, and he represents it as John Perrots; but herein he is guilty of that he condemns me for, Viz. Confident Credulity, for he only produces some Persons from Bristol, that say they have seen it with J.P's Name to it, but others have seen it with Ed. Burroughs Name to it, so that I stand on equal terms with him in that; but also one of G.W's Brother Preachers hath granted to me that it was some other B. although not E. Burrough, which if so, then it cannot be J.P's, as he represents it, but he too confidently Credulous; neither have I in my Edition assign'd it to E. Burrough, but E.B. for it is not the Name of the Author that induced me to publish it, but the Service of the Matter, which has been spoke by Balaam's Ass, ought not to be disesteemed: and if I was to be in assigning it to E. Burrough, then thou G.W. art not

excusable in representing it *J. P's*, but as guilty as I am ; yet I believe thou wouldst think thy self hardly dealt by, if I should call thee such Names as some of thy Brethren have done me about that, (falsly affirming it to be *J. P's*) saying that I am Joyn'd with the Devil, past shame, sold my self to work wickedness, impudent face, and many more such terms have I had by *Post* (to put me to Charge) without any Name, or Place from whence : but this action and the Language shows its from *G. F.* or some of his *Adherents*.

As for those words of mine in *Test. pag. 26. Viz. If any observe not to do just as others, in Tythes and other Civil Rights, &c.* These words *G. W.* is offended at, saying in his *pag. 272.* That I do account Tyths amongst *Civil Rights* ; but he misapplies my words ; although I confess, I might more fully and properly express my self, considering what a Perverse Generation I had to do with : but had *G. W.* been in the *Spirit of Charity* (which he falsly pretends to) with the *Salvo* of *not strictly or most proper*, and the allowance of *Faleor in Syntax* : as such Excuses he can find for more unsound and blasphemous Expressions of *G. F.*) he might have allowed, that in some sense, my words are not so intollerable as he renders them, considering, that in some Places, *Tythe* so called, is particular Persons, (*Laymen's*, not *Clergymen's*) proper Estates by Inheritance ; and in such Cases, I know not but *Tyths* so called, may be term'd a *Civil Right* ; not that I take on me to determine them so (as due by Equity originally, but as Outward or Temporal Concerns, as *Cole Tax*, &c. But your great Advantage against them, lyes in that term, or word [*TYTHE*] but if the Authority of the Nation should tax the same Persons the same value as their *Tythe* under the denomination of *Tribute*, or other Name, as to them seem meet, and impower some *Civil Officer* to collect it, as they do other *Taxes*, altho they imploy them to the same Uses, I see not but great part of the Strength of many of your Arguments would be abated, it not being for you, as private *Subjects* to question or assign how, or to whom the Authority disposes of any *Taxes*.

In *pag. 273.* *G. W.* doth falsly render me as pleading for them to be led by the Spirit, to pay *Tithes*, who have really been convinced of the Evil thereof. That *G. W.* doth intend thus to render me, is evident from these his words, *Viz. Thou couldst never suppose that any measure of Grace would allow any, who have been convinced of the evil thereof [Tythes] in the Payment of them.* But *G. W.* hath not, nor can produce me any where so saying, but its an absolute forgery of his own, and plainly shews him a *Slanderer* and *false Accuser*. But this I do say, that some may refuse to do some things, thinking that they are by the Spirit convinced of the Evil thereof, but be mistaken, and be influenced by the wrong Spirit, that guides thee ; but in time may be restored to better Judgment ; and not take your Commands for *New-Covenant Ordinances*, but find that they are but *Men's Traditions*, and that for fear, and to please you, they did do, and refuse to do some things, and yet not render the Spirit of God to contradict it self, but contradictory to your Spirit ; and thy thus forging a Sentence, proves thee, not a *Constant Servant of Christ*, but of *Antichrist*.

As it is evident by thy perverting *R. R.*'s words, in *Test.* pag. 22. where he says, *In all Forms the Lord hath of his People—fitted to act in all Forms, as the Lord their Light shall lead them.* This *G. W.* says in pag. 281. *Tends to Rantisme:* but proves it not, but says, *His (i. e. Gods) Light doth not lead the Children of the Free Woman to act in all Forms, &c.* Neither doth *R. R.* any where so say, only, that *they are fitted to act in all Forms, as the Lord shall lead them.* So that by *R. R.*'s words, they are not fitted to act in any Form the Lord doth not lead them into, but as he leads them into any Form, they are fitted to act therein; and *G. W.* I think herein thou hast spoke more Truth than thou wert aware of, for I believe the Lord hath many Children whom he doth not, nor ever will lead into your Form (of *Female-Prelates* in the Church, although you impose them as *indispensible New-Covenant Ordinances*) to act therein; therefore, not *All Forms*, as thou saist: but that which *R. R.* intended by those words, was to show his *Christian Charity* to some honest minded amongst you and other distinct *Forms* of Professours of Christianity, that *THEY* were accepted of God, not in respect to your Form afore others, but as *they loved and feared the Lord, doing that which is just*, says *R. R.* And this Spirit of Charity to other Perswasions, is to you proud *Pharisees*, a Rock of Offence and Stumbling Stone (but precious to the *Meek and Upright hearted*) and is that you hate, and endeavour to destroy; (read your *Figure in Esau*) in whom, or wherever it is brought forth, and after which the Dragon, through you, casts such Floods of Wickedness and false Accusations: and although the Rage of *Esau* may for a time cause *Jacob* to flee, yet he is blest, and shall be blest, and the Mount of Lordly *Esau* shall be laid waste. Read who can.

In p. 285. *G. W.* says that *R. R.* gives no particular Instance of their Impositions, but bids them witness the hat: but he doth mention their assuming Power to judge in Cases of Controversy, & their Imposing their Judgment on their Brethren, on pain of being rejected, as joyed to *Heathens*, & other particulars *R. R.* mentions, which are more than witness the Hat; and do witness thee *G. W.* a false Accuser, who in pag. 280. says of *J. P.* that *He is offended at the Form of Sound Words, THEE and THOU*: and this because he says to *G. F.* *Away with your Set Form of Words Thee and Thou*: but its *YOU* wicked Ones, to whom he shew'd your Abominations in many particulars, as may be seen in his Letter in Print to *G. F.* I say, it's you *Wicked Ones* *G. W.* &c. to whom he says, *Away with your Set Forms, &c.* It's not the words *Thee and Thou*, for he allows them to be proper Speech enough, neither doth he condemn any that use them out of Conscience, or in Simplicity; and *G. W.* had the Man of Sin been at that Statnre and height of wickedness in any, in the days of *Isaiah*, as he is come to in thee, when *Isaiah* said, *My Soul hateth your New Moons, &c.* He might have accused the Prophet, for speaking against the Commands of God, by the same Rule as thou charges *J. P.* Therefore away with thy perverse and false accusing Spirit, *G. W.* Its not the Spirit of true Judgment.

And *G. W.* thou seems very impudent to charge me in Print, to abuse my Wife; but *George*, it is not I, but thou, that hast abused her and me in re-

presenting us in Print to the World, as at variance, for from thy scandalous and so often charging me, as abusing her, it was thought by some that knew us not, that we lived in discontent; but *G. W.* and his Brother in Iniquity, *J. F.* could not effect that, and I hope, never shall; and for all thou term'st us *Devils* and *Devils Incarnate*, and pratest of the *Devil* and *W. R.* but thou hast here in manifested more familiar Converse with that *Evil Spirit* than any of those thou so terms; as also, witness thy charging me to act or Sin against Knowledge. And my Wife doth not think it any Abuse to let the World know she was deceived in and by you, and that you are not what you pretended to be, and once she and my self thought you were (your Fruits have made you manifest; but for the word [*CHEAT*] thou art offended at, it was your own term given me in Print, and returned to you again, as more properly belonging to those among you that Preach, and have wronged several People. And *George*, thou hast not, nor canst thou prove thy *false charging me, to abuse my Wife*; but I shall say the less, because where I am known, I thank God, thy Impudence therein cannot hurt me; but thine, and *J. F.*'s Provocation is so great, it is hard to be born; for such is the height of thy Envy against me, that you are not satisfied with doing what you can to raise Difference between my Wife and me, and render me *abusing her*, but also thou represents me as one that will *sign, own, or set my hand to that which is not my own*; and so not only a *Cheat*, but what worse you please. For says *G. W.* to me, pag. 291. *IF it be thy own — however it is Patronised by thee.* But hereby *G. W.* thou hast rendred thy self more like a *CHEAT* than me, to subscribe thy self a *Constant Servant of Christ*, and yet do such Works of Darkness; for hear what one of thy Brethren *R. S.* says to *F. B.* about the word *IF*: says he, *Thou wouldst fain come out with a Positive Assertion, IF it were not a Downright Lye; of which it may be, thou art Conscious to thy self.* Now *G. W.* see if this be not thy own Case, and plainly proves thee, &c. guilty of doing that you condemn others for; which *G. W.* thou hast said is *Unchristian*, besides the Slander that is insinuated by thy word *IF*.

In pag. 293, and 294. *G. W.* charges me with *acting contrary to my Conscience, and to be irreligious, at my will and pleasure to lay Religion aside.* And this he proves only by perverting my words, in 4th. *Babels*, p. 19. where I say, *I condescended to take my Wife in the presence of a Priest, and acquainted him that I did it not on account of Religion, but to answer the Law.* Now those words *Viz. I did it not on account of Religion*, *G. W.* perversly applies to the weighty Concern of *Marriage*; as if I said I did not *Marry* on account of Religion; but that is only his Perversion; those words are only relating to the *Form*; I did not think that *Form*, of declaring it in his Presence any more Religious than other ways. And its in the *Form* that I placed the Indifferency, as my next words shew, *Viz. But to answer the Law.* And I placed not the Indifferency in the weighty Concern of *Marriage*, as *G. W.* falsely insinuates for formerly, when Friends published their *Marriages*, some to the Justice

The Man of Sin

In the *Market Place*, there might be as much Religion in the one as the other; for G. F. in his *Orders* says, *They may declare it to the next Justice, or the Market Place, or they may not*, says he; (altho he hath made another since) for one *Form* is no more Religious than another, and that is the meaning of my words, and not as G. W. perverts them, to render me as *that hath layed Religion aside*; which I believe, he doth not out of any mistake, but wilfully and on purpose to make me Odious to honest People.

In Pag. 296. G. W. draws a wicked Conclusion, saying, *Therefore T. C. may be good Christians, whilst thus inconsistent with their Consciences*. But deny his Principles and Practices, and this his perverse Conclusion is not deducible from my words, but is a Slander of his own inventing; for what I plead for, is, that People may be free to act according to their Consciences, and not against them; therefore unless G. W. can prove that I have pleaded for any such *Unconscionable Liberty*, he is a *False Perverter*, as further appears in page 162. in the Contents of the 6th. Sect. says G. W. of me, *He proved Irreligious*. So that his own base begging the Question, he terms *Proof*; for in the 6th. Section, in p. 294. as the Master of G. F's *Inquisition Office*, says G. W. to me, *How Irreligious wast thou in it!* As if I had been like his Brethren, *John Tysoe* and *Christopher Taylor*: and if such Men as G. W. &c. their Questions may be admitted as *Prov'd Charges* of so weighty a Concern, to prove a Man *Irreligious*, who knows what may be the Consequence thereof! But hereby he hath DISCOVERED himself to be an IRRELIGIOUS Slanderer, and therein, *Antiscriptural*.

In p. After G. W. hath drawn his *false Conclusion* as the Consequence of my Judgment, he says to me, *Thus inconsistently thou mightst as well argue for Christian-Quakers paying Tythes, &c.* And then further saith, *But I must say the Consequence*. I answer, So do I, G. W. deny *Thee* and thy *Consequence too*; and tell thee, that its an Untruth for thee to infer from my pleading that one may pay *Tythes*, who is not convinced of any Evil therein (for it cannot with Honesty be supposed I intended any other) That the Consequence of this is, that others may pay *Tythes* whilst inconsistent with their Consciences: I say, it is so far from being the Consequence of my Judgment, that it's quite contrary to it: therefore thou G. W. in this art a very *false Accuser* and *Perverter*; for that is the main thing I oppose and testify against you for. Because that by your so strict enjoyning your *Ceremonies* on People, and Excommunicating those that cannot conform to you, not only from *Your Society*, but out of the *Church of Christ*: and by this your Severity you compel some to be *Hypocrites*; who to please you, sometimes act things *inconsistent with their Consciences*: which is inconsistent with your first Principles.

I intended some further Discovery of this *Man of Sin* in G. W's Book: but finding the same Spirit in a Book, Entitled, *Righteous Judgment, &c.* by R. Sandland; who being of another Nation, I shall not take notice of, but the *Licence* and *Approvers* of his Work, G. W. and the rest of G. F's chief Prelates of the *Second days Meeting* concerned, who in the *1st* of S^r speak so much in

the speech of *Ashdod*, that those who have *Ears to hear* may know they are of the Kindred of *Sanballat* (the Enemy of *Jerusalem*) that good *Nehemiah* chased away: for Proof whereof, consider their Wrath and Mockery, in Page 99.

Team, Rogers, Crisp, Penniman, Bullock and Bugg,

Dark, Devil-driven, Duncy Gods desperately lugg.

Observe Reader, first by their Term, *Team*, they render us five as a *Team of Horses*, besides the other black Characters, as *Dark, Devil-driven, Duncy Gods*. These seem to be the *Mockers* and *Scoffers* that the Apostle said should arise; and notwithstanding G. W. and his Brethren have thus Printed Us, as such to be *Abhorred Creatures*, yet they have the Impudence to say, *The Christ never taught to call Friends such Names as FOXONIANS* (which is only used for distinction of their Party from the *Quakers* in general) thus surely it may be concluded, Christ was not their Teacher in these envied Terms, but that *Antichrist* was G. Whitehead's and his Brethren's Teacher herein, or else they would not have the Impudence to say, *The Almighty God knows we never Endeavoured to Compel any to a Conformity — who were not fully satisfied in their Minds thereto*. If they will allow that to be *Compelling*, what is in the *Scriptures* so accounted, then they are already proved guilty thereof, in 3d. *Babels*, pag. 2. but if they will admit of nothing to be termed *Imposition* or *Compelling* but Outward Force, then I confess they have not as much Power so to do; but if none but such be properly *Compelling*, then *Peter* and others concern'd with him, to whom *Paul* said in the *Galathians*, *Why compellest thou the Gentiles?* — were not guilty; for they had no Power to use Outward Force any more than you have; but in Scripture Sense, the strict enjoining of Outward things, as an *Absolute Necessity*, and as the indispensable Ordinances of the *New-Covenant*, and without an exact Conformity thereto, will not admit them to be of the *Church of Christ*, is *COMPELLING*; which you have more than *Endeavoured* to do, for you *HAVE* so done to the utmost of your Power, to those who are so far from being *FULLY* satisfied in their Consciences, that they are not *AT ALL SATISFIED* therein, as is already proved, pag. 9, 10. by your Excommunicating those from the *Church of Christ*, who encourage not their *Women's Meetings*, as also their Law, *NATURAL* *SUFFER* *Marriages* without the Licence of two *Women's Meetings*, as in pag. 7. more at large may be seen. Surely, if they were not given up to that *Lying Spirit* that prevailed on *Ahab's* Prophets, they durst not have the Face to call the Almighty God to witness to so *Gross an Untruth*, *Viz. That they have not Endeavoured to Compel any to a Conformity — who were not FULLY satisfied in their Minds thereto*. These Untruths are the Speech of *Ashdod*, and discovers you to be Children of *Strange Wives*.

Now by these several Instances of G. W. &c. their *LYES, PERSECUTION, FORGERY, SLANDERS, PERVERSIONS*, also G. W.'s scornful and disdainful Terms in many places, *Viz. Resemble the Devil, the Devil & W. R. giddy headed Fool*, & his likening W. R. to a *Snarling Dog*, and terming us *DEVILS, DEVILS INCARNATE*, and many more such black Names, it appears

then surely *Christ* was not his Teacher in these scurrilous Names
 named; but these do manifest *G. W. &c.* to be those grievous Wolves
 the Apostle foretold should enter after his Departure, and also which
 he did beware of. For this *G. W.* hath not only belyed and abused us,
 but has Llyed the Lord, in putting these his wicked Actions on the *Spi-*
rit of Righteous Judgment: but his unrighteous Fruits do prove him not a
Servant of Christ, as he falsely subscribes himself, but a *Servant of the*
Evil and false Accusing Spirit of Ahab and Jezabel; which because *Na-*
both could not yield to part with his Inheritance, therefore they falsely accuse
 of *Blasphemy*; which thing is not to be read bare as a History, but as
 a Figure 'tis said, *These Things are an Allegory*. For in the *Revelations*, 2. 20.
Church of Thyatira is charg'd to suffer the Woman *Jezabel*, (who as she
 now call'd her self a *Prophetess*, to teach and deceive the *Servants of God*.
 The same Spirit doth now work in *G. W. &c.* against some who, like *Naboth*,
 will not part with the Inheritance of their Fathers (i. e. the *Liberty of their*
Consciences) notwithstanding *G. F.'s*, &c. Pretensions of *Cemely Order*, &c. as
 was for a Garden of *Herbs*, who promised as fair as *G. F. &c.* can do,
 he would give a better *Kineyard*: but as *Naboth* could not then, so cannot
 now part with their Inheritance, that is to say, forsake the Teachings
 of the Spirit of Christ in their own Hearts, to obey the Commands of *G. W.*
 who are acted by such a wicked Spirit; for if they should, they might
 not only enslave themselves, but their Posterity to the Will and Lust
 of *G. W. &c.* or any such hereafter, that may be suffered to put on
 the *Sheep's Clothing* of good words stole from Scripture, to deceive the Sim-
 ple-hearted, as they have done: if they have the same presumptuous Confi-
 dence to write on the Head of their own Imaginations the same, or such Names
 of *Blasphemy* as *G. F. &c.* have done to their needless Imaginations.
 I oppose not the People called *Quakers* in general, or their Principle, the
 Witness of Christ Jesus in the Heart or Conscience of every one, to be thereby
 led, for of the Truth and Sufficiency thereof I am well satisfied.
 It is this *Jezabel's* Spirit that I oppose, which doth guide and act this
G. W. &c. as is fully discovered, by the aforementioned *Lyes*, *Forgeries* and
Tricks, which are the *Grapes of Sodom*, brought forth by this *G. W. &c.*
 from the wicked One is grown to the height and Strength of the *Man of*
the Son of Perdition; for none else dare be so wicked as to father so great
 wickedness upon the Spirit of *Righteous Judgment*: but now the *Sheep's*
Clothing is pull'd off, from the *Woowish Spirit*, which guides *G. W. &c.* It
 is not be safe for Friends to follow the Footsteps of this Flock; for they
 are not the Paths of the Just. And if it be true, *They which do Evil hate the*
 Light, then this *G. W.* cannot love it, but is an Adversary thereto. Al-
 though the Wicked shall do wickedly, and shall not understand, yet the Humble
 shall Teach; for whose Information this Discovery is published.